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सविकल्पकत्वं प्रत्यक्षत्वव्याप्यमिति

त्वेवेज्ञः । केवलं प्रकारताविषयत्वमेवेन्द्रियजन्यत्वं प्रमाणत्वे विशिष्टज्ञानत्वे तु न प्रमाणमेतत् । प्रमाणविषयस्य त्रि

मेव कथं योग्यं भवेदित्युक्तम् । तेन च तज्ज्ञानत्वं प्रयोजकमिति मन्तव्यं विशिष्टज्ञानविशेषणं तज्ज्ञानत्वेनः ॥

अर्थ
सत्वे त्वविद्यमानेऽपि प्रत्यक्षं भवति निर्विकल्पकं यदा सन्निकर्षमात्रजन्यमिति विशेषणं तत्र कल्पनम्

प्रत्यक्षत्वं च तज्ज्ञानत्वमित्युक्तमिति प्रत्यक्षलक्षणमपि तथैवेति । सविकल्पकम् ॥ १ ॥ तत्र प्रत्यक्षमपि द्वि ।

सविकल्पकं तु
विकल्पकं निर्विकल्पकं च प्रत्यक्षं विभक्तं विशेषविभागेन । तत्र निर्वि कल्पकं प्रत्यक्षमिति विज्ञेयम् ॥

प्रकारतानवच्छिन्न
निर्विकल्पकं
वैशिष्ट्य
विशेषणविशेष्यसम्बन्धानवगाहि ज्ञानं निर्विकल्पकमिति लक्षणं तस्मिन्नेव निर्विकल्पके विशेषणतया

सम्बन्धावगाहि
प्रकारत्वं
उभयमेव प्रत्यक्षमिति प्रामाणिकम् ॥ यत्तु सम्प्रत्ययज्ञानं नित्यमिति वादिनां मते प्रत्यक्षं भवत्येव

प्रकारम
निर्विकल्पकम्
विभाजकमुक्तम् ॥ तत्र सम्बन्धं यस्य सम्बन्धिनं विशेषणं तस्य सम्बन्धिनं तत्र स्वरूपं भवति ॥ तस्माद्भेदक

वादिभिः ॥ प्रत्यक्षत्वं सविकल्पकनिर्विकल्पकयोः साधारणमिति

यमिति वा प्रमाणमुपयोगं प्रत्यक्षस्य प्रयोजकम्

अत्र विशेषणविशेष्यसम्बन्धावगाहिनः प्रत्यक्षस्य प्रमाणत्वमिति । तत्र प्रत्यक्षं विशेषणज्ञानजन्यमिति प्रत्यक्षत्वमुक्तम् । अत्र विशेषणज्ञानस्य कारणत्वं प्रत्यक्षे तत्र विशिष्टज्ञानस्य प्रत्यक्षत्वमिति ।

प्रत्यक्षे सविकल्पके तत्र विशेषणज्ञानं कारणमिति ॥

विशेषणज्ञानजन्यत्वे
निर्विकल्पकम्
जन्यं ॥
सविकल्पकं प्रत्यक्षं प्रत्यक्षत्वेन कल्पनं प्रत्यक्षे विशेषणज्ञानजन्यं निर्विकल्पकं विशेषणकल्पनं प्रत्यक्षमपि

तन्न भवति यदि प्रत्यक्षं विशेषणज्ञानविशिष्टं विशिष्टज्ञानं तत्र विशेषणज्ञानमेव तस्य प्रत्यक्षत्वे ॥

विशेषणज्ञानस्य तत्र हेतुः
अतः सविकल्पकं निर्विकल्पकं च प्रत्यक्षं द्विविधं प्रत्यक्षमिति विशेषणज्ञानं प्रत्यक्षं सविकल्पकमिति ॥

प्रत्यक्षत्वं
प्रत्यक्षम् । तस्मिन्नेव निर्विकल्पकं ज्ञानं प्रत्यक्षं विषयत्वं प्रतियोगित्वं विषयतानियामकत्वं प्रत्यक्षम् । तत्र

सम्बन्धावच्छेदक
सम्बन्धानवगाहित्वं निर्विकल्पकत्वमिति । तदपि प्रत्यक्षत्वमेव ॥ तत्र प्रत्यक्षं कथं प्रत्यक्षमिति उच्यते । प्रत्य

प्रत्यक्षमिति
क्षमिति ॥ तत्र विषयत्वं ज्ञानमिति विशेषणं सम्बन्धः प्रत्यक्षे कल्पनं निर्विकल्पकं तत्र ॥ अतएव

प्रत्यक्षं प्रत्यक्षमेव न प्रमाणम् । कथं निर्विकल्पकं प्रत्यक्षमिति विषयः कल्पनं निर्विकल्पकं प्रत्यक्षमेव

वैयाकरणाः
सम्बन्धमिति यथा प्रत्यक्षमिति प्रत्यक्षे । मीमांसकाः प्रत्यक्षं सविकल्पकमिति प्रत्यक्षं विशेषणम्

उपाधिरूपविषयः कल्पनं निर्विकल्पकं प्रत्यक्षं भवति, कल्पनं प्रत्यक्षमिति तत्र प्रत्यक्षमिति विषयत्वं प्रत्यक्षं सविकल्पकमिति भवति ज्ञानमिति

प्रत्यक्षमिति किमेतत्प्रत्यक्षं प्रत्यक्षं प्रत्यक्षमिति तत्र विशेषणज्ञानं प्रत्यक्षं प्रत्यक्षमिति भवति ॥

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नचयस्मिन्नस्ति तत्त्वेनरूपस्य सम्बन्धः प्रकाशः प्रत्यक्षेण तत्र विषये तस्मादेवं सम्बन्धे कः प्रकाशः
यावदस्ति विकल्पप्रत्यक्षं बलमप्रकाशमानमेवानुरूपं तत्र विषयं मा प्रवर्तते तदिदं द्वितीय
वा तदेकं निरूद्धः तदेतदुज्जयति सम्बन्धानुरूप ॥ यथा तत्र विषये पिण्डितम् अनुमानतः
सम्बन्धलक्षणं तत्त्वम् ॥ तत्त्वं न पितृविषयः मूर्तिविषयः । तथापि रूपं यस्य प्रवर्तते स्वभाव
भवत्यस्ति ॥ नतद्विकल्पेति ॥ तदेतदसमानरूपमस्मात् ॥ ७ ॥ प्रकाशिक एव पर्ययमात्र ॥ अस्ति
वैकल्पिकं तदनुभवं प्रत्यक्षं कथम् प्रत्यक्षस्य अनुमानात् मकिमिति ॥ सम्बन्धतः प्रत्यक्ष
सिद्धं विषयत्वं प्रत्यक्षेण प्रकाशसंसर्गं तत्र तस्य तदा प्रकाशमानत्वं विषये

यथा प्रकाशक प्रत्यक्षं ... ॥

वस्तुनः प्रत्यक्षेण नत्वयस्मिन्नस्ति प्रकाशनं तद्वः किं तद्विषयं संसर्गेणैव तत्प्रत्यक्षं प्रत्यक्षं
नचप्रत्यक्षसम्बन्धं संसर्गं तस्य अपरं प्रकाशः तत्र संसर्गस्य अनुमानविरोध इत्यप्रत्यक्षं न
तत्र यत्प्रत्यक्षं संसर्गस्य प्रत्यक्षं मानत्वं प्रत्यक्षं प्रकाशस्य इति विकल्पेन तत्त्वसम्बन्धम् । सामान्य
विशेषवत् प्रत्यक्षविशेषत्वात् न त्वेकं संसर्ग तत्र तत्र विरोधः प्रत्यक्षविषयत्वम् अस्य
प्रतिभासत्वे विषयः कथम् नानुरूपं प्रत्यक्षं प्रकाशमानं भवति ॥ नापि भवति प्रत्यक्षं प्रत्यक्षं
यदि प्रकाशमानत्वं प्रतिभासते प्रत्यक्षेण विषयत्वं प्रकाश इति संसर्ग इति विषयतां
प्रत्यक्षं सिद्धं नत्वनुरूपविषयत्वं प्रत्यक्षविषये प्रत्यक्षविषयीकृतं तदिति निश्चयात् ॥ ७ ॥

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[illegible] विकल्प [illegible] विषय [illegible] विकल्प [illegible] ॥

तं [illegible] विकल्पकं विषय [illegible]
विकल्पे [illegible] नील [illegible]
[illegible] निर्विकल्पक [illegible]
[illegible] विकल्प [illegible] सविकल्पक [illegible]
[illegible] सविकल्पकेन [illegible] ॥

[illegible] विकल्पक [illegible] विषय [illegible] ॥

[illegible] निर्विकल्पक [illegible] विकल्प [illegible] ॥

[illegible] ॥ [illegible]
[illegible] विकल्प [illegible]
[illegible] ॥

[illegible] विकल्प [illegible] निर्विकल्प [illegible] विषय [illegible] ॥

[illegible] निर्विकल्पक [illegible] विकल्प [illegible] ॥

जयति ॥

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टि

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श्रु. टि. ७१

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वैदिकीत्युक्तः [illegible]

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